EXEGESIS OF THE APOCALYPSE OF SAINT JOHN: CHAPTER II

聖約翰之默示錄第二章釋經

A Patristic, Manuscript-Based, and Multilingual Commentary

基於教父文獻與手稿之多語言註釋

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PROLEGOMENA / 緒論

The second chapter of the Apocalypse (Ἀποκάλυψις / גִּלּוּי / ܓܠܝܢܐ) contains the letters dictated by the risen Christ to four of the seven churches of Asia Minor: Ephesus (Ἔφεσος), Smyrna (Σμύρνα), Pergamum (Πέργαμος), and Thyatira (Θυάτειρα). These letters follow a consistent literary pattern — address to the angel of the church, a christological self-designation, praise, rebuke, exhortation, and an eschatological promise to "the one who overcomes" (τῷ νικῶντι / לַמְנַצֵּחַ / ܠܥܠ ܕܙܟܐ).

默示錄第二章（希臘文：Ἀποκάλυψις；敘利亞文：ܓܠܝܢܐ *Gelyānā*；希伯來文：גִּלּוּי *Giluy*）記載了復活基督向小亞細亞七教會中四個教會所口述之書信：以弗所（Ἔφεσος）、士每拿（Σμύρνα）、別迦摩（Πέργαμος）及推雅推喇（Θυάτειρα）。每封書信遵循一致之文學結構——致教會之天使、基督論之自我稱號、讚美、譴責、勸勉，以及對「得勝者」（希臘文τῷ νικῶντι；敘利亞文ܠܥܠ ܕܙܟܐ *l'haw d'zākhē*；希伯來文 לַמְנַצֵּחַ *la-m'natzeaḥ*）之末世應許。

The primary Greek witness for this chapter is the ecumenical critical text based on major uncial manuscripts including Codex Sinaiticus (א, fourth century) and Codex Alexandrinus (A, fifth century). The Codex Vaticanus (B), housed in the Vatican Archives, notably lacks the Book of Revelation entirely — it terminates at Hebrews 9:14 — making Sinaiticus and Alexandrinus the principal witnesses. We shall also draw upon the rare Hebrew manuscripts of the Apocalypse preserved in the British Library: MS Sloane 273 (17th century) and the related MS Sloane 237, both of which represent a unique Hebrew translation tradition containing the sacred name יְהוָה (Yehovah) with full vowels and the messianic title יְהוֹשֻׁעַ מָשִׁיחַ (*Yehoshua Mashiaḥ*). The Syriac Peshitta (ܦܫܺܝܛܬܳܐ *Pshīṭṭā*) provides the Aramaic/Syriac witness.

本章之主要希臘文見證為根據主要安色爾手稿之大公批判經文，包括西奈抄本（א，四世紀）及亞歷山大抄本（A，五世紀）。收藏於梵蒂岡檔案館之梵蒂岡抄本（B）值得注意的是完全缺少默示錄——其終止於希伯來書九章十四節——因此西奈抄本及亞歷山大抄本為主要見證。我們亦將引用保存於大英圖書館之珍稀希伯來文默示錄手稿：斯隆手稿273號（十七世紀）及相關之斯隆手稿237號，兩者均代表一獨特之希伯來文翻譯傳統，其中包含帶完整元音之聖名 יְהוָה（Yehovah）及彌賽亞稱號 יְהוֹשֻׁעַ מָשִׁיחַ（*Yehoshua Mashiaḥ*）。敘利亞文培熹托（ܦܫܺܝܛܬܳܐ *Pshīṭṭā*）提供亞蘭語/敘利亞語之見證。

I. THE LETTER TO EPHESUS (2:1–7) / 致以弗所教會之書信（二1–7）

Verse 2:1 / 第一節

Greek (Koine) — Ἑλληνικά:

Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

Transliteration: *Tō angelō tēs en Ephesō ekklēsias grapson; Tade legei ho kratōn tous hepta asteras en tē dexia autou, ho peripatōn en mesō tōn hepta lychniōn tōn chrysōn.*

Translation: "To the angel of the church in Ephesus write: These things says the One who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands."

「你要寫信給以弗所教會的天使說：那右手拿著七顆星、在七個金燈臺中間行走的，說了這些話。」

Syriac Peshitta — ܠܐܦܣܘܣ:

ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܕܒܐܦܣܘܣ ܟܬܘܒ ܗܟܢܐ ܐܡܪ ܗܘ ܕܫܒܥ ܟܘܟܒܐ ܒܝܡܝܢܗ ܗܘ ܕܡܗܠܟ ܒܡܨܥܬܐ ܕܫܒܥ ܡܢܪܬܐ ܕܕܗܒܐ.

Transliteration: *Wa-l'mal'akhā d'ʿīdtā da-b'Efesōs ktūb, hākhanā āmar haw da-aḥīd shavʿā kawkbīn b'yamīnā dīleh. Haw da-mhalekh ba-mṣaʿtā d'hānēyn shbaʿ mnārāthā d'dahbā.*

Translation: "And to the angel of the church which is in Ephesus write: Thus says the one who holds seven stars in his right hand, the one who walks in the midst of these seven lampstands of gold."

「你要寫信給以弗所教會的天使：那右手持七星、在此七座金燈臺中間行走者如此說。」

Hebrew — MS Sloane 273, British Library (fol. 4r):

לְמַלְאַךְ הַמַּקְהֵל בְּאֶפְשׁוּס הֵנָה כְתוֹב אוֹמֵר שֶׁאוֹחֵז הַשִּׁבְעָה כּוֹכָבִים בְּיַדֵי יְמִינוֹ שֶׁהוֹלֵךְ בְּתוֹךְ שֶׁבַע הַמְּנֹרוֹת הַזָּהָב

Transliteration: *L'mal'akh ha-maqhel b'Efśus hēnāh khtov omer she-oḥēz ha-shivʿāh kokhavim b'yadai yeminō she-holekh b'tokh shevaʿ ha-m'norōt ha-zāhāv.*

Translation: "To the angel of the congregation in Ephesus, write here: says the one who holds the seven stars in his right hand, who walks in the midst of the seven golden lamps."

「致以弗所會眾之天使，在此寫下：那右手持七星、行走於七座金燈臺之間者如是說。」

Manuscript Note / 手稿註記: The Hebrew text of MS Sloane 273 uses the term הַמַּקְהֵל (*ha-maqhel*, "the congregation"), cognate with the Hebrew word קָהָל (*qāhāl*, "assembly"), rather than the Greek loanword ἐκκλησία. This represents a deliberate Hebraicisation of Christian terminology. The Peshitta similarly uses the native Syriac term ܥܺܕܬܳܐ (*ʿīdtā*, "church/congregation") rather than a Greek loanword.

斯隆手稿273號之希伯來文使用 הַמַּקְהֵל（*ha-maqhel*，「會眾」）一詞，與希伯來語 קָהָל（*qāhāl*，「集會」）同源，而非使用希臘語借詞 ἐκκλησία。此乃基督教術語之刻意希伯來化。培熹托亦類似地使用敘利亞語本土詞彙 ܥܺܕܬܳܐ（*ʿīdtā*，「教會/會眾」），而非希臘語借詞。

Patristic Commentary on 2:1 / 第二章第一節之教父註釋
Saint Andrew of Caesarea (Ἀνδρέας Καισαρείας, 6th–7th c.), in his landmark Commentary on the Apocalypse — the most influential Greek patristic commentary on Revelation — writes:

聖安德烈（該撒利亞大主教，六至七世紀），在其具有里程碑意義之《默示錄註釋》——關於默示錄最具影響力之希臘教父註釋——中寫道：

"By the seven stars, the decoration lying in the right hand of Christ, is probably meant the angels, the seven rational orders in heaven, as in the statements by the blessed Irenaeus and Epiphanios, in which he is also walking in the ends of the earth and in the midst of the churches according to his familiar promise."

「以七星——在基督右手中之裝飾——可能是指天使，即天上七個理性等級，正如蒙福的愛任紐和厄比法尼所言，其中他也行走於大地之極處及教會之中間，依照他所熟知之應許。」

Oecumenius (Οἰκουμένιος, 6th c.), author of the oldest extant complete Greek commentary on the Apocalypse, interprets the angel metaphorically:

厄科美尼（Οἰκουμένιος，六世紀），現存最古老之完整希臘文默示錄註釋的作者，以隱喻方式詮釋此天使：

"By the angel of the church of Ephesus he means metaphorically the church of Ephesus. For it is not his own angel presiding over the church who has committed any sin who needs to hear to repent, since he is the most holy one and is therefore also on the right hand of the Lord, displaying the proof of his natural purity and sparking light."

「以弗所教會之天使，他隱喻地指的是以弗所教會。因為不是那主管教會的天使犯了任何罪需要聽到悔改之言，因為他是最聖潔者，因此也在主的右手邊，展現其自然純潔與閃耀光芒之證明。」

Saint Victorinus of Pettau (Victorinus Petavionensis, †304), the earliest known Latin commentator on the Apocalypse and a holy martyr, explains the symbolism of the seven churches:

聖維多里努斯（佩陶維翁的維多里努斯，†304年），已知最早之拉丁語默示錄註釋者及聖殉道者，解釋七教會之象徵意義：

"Not that they are themselves the only, or even the principal churches; but what he says to one, he says to all... In the whole world Paul taught that all the churches are arranged by sevens, that they are called seven, and that the Catholic Church is one."

「這不是說它們本身是唯一的、甚至是主要的教會；而是他對一個所說的，就是對所有教會所說的……在整個世界中，保祿教導所有教會以七來排列，它們被稱為七，而大公教會為一。」

Verses 2:2–3 / 第二至三節

Greek:

2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐ κεκοπίακες.

Transliteration: *2 Oida ta erga sou kai ton kopon kai tēn hypomonēn sou, kai hoti ou dynē bastasai kakous, kai epeirasas tous legontas heautous apostolous kai ouk eisin, kai heures autous pseudeis; 3 kai hypomonēn echeis kai ebastasas dia to onoma mou kai ou kekopiakes.*

Translation: "2 I know your works and your toil and your patient endurance, and that you cannot bear evil persons, and you tested those who call themselves apostles and are not, and you found them false; 3 and you have patient endurance and have borne up for my name's sake, and have not grown weary."

「2 我知道你的行為、勞碌和忍耐，你不能容忍惡人，你也曾試驗那自稱為使徒卻不是使徒的，看出他們是假的來了。3 你也有忍耐，曾為我的名勞苦，並不困倦。」

Syriac Peshitta:

ܥܒܕ ܠܝ ܕܝܕܥ ܐܢܐ ܠܥܒܕܟ ܘܠܥܡܠܟ ܘܠܡܣܝܒܪܢܘܬܟ ܕܝܠܟ. ܘܐܦ ܕܝܕܥ ܐܢܐ ܕܠܐ ܡܨܝ ܐܢܬ ܠܡܣܒܪ ܒܝܫܐ ܐܢܫܐ. ܘܐܦ ܕܢܣܝܬ ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܗܢܘܢ ܠܗܘܢ ܕܫܠܝܚܐ ܗܘ ܘܠܐ ܗܘ ܐܠܐ ܕܫܩܪܐ ܐܝܬ ܒܗܘ. ܘܐܦ ܕܣܒܪܬ ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܗܢܘܢ ܠܗܘܢ ܕܫܠܝܚܐ ܗܘ ܘܠܐ ܗܘ ܐܠܐ ܕܫܩܪܐ ܐܝܬ ܒܗܘ.

Transliteration: *Yādaʿ nā la-ʿbādē dīlākh, wa-la-ʿamlā wa-la-msaybrānutā dīlākh. Wa-d'lā mṣē ant l'meṭʿan la-bīshē. Wa-nassīt la-aylēyn d'āmrīn henūn l'hūn da-shlīḥē ītayhūn wa-lā ītayhūn. W'eshkaḥt enūn dagālē.*

Translation: "I know your works, and your labor, and your patient endurance. And that you are not able to bear the evil ones. And you tested those who say of themselves that they are apostles and they are not. And you found them to be liars."

「我知道你的工作、勞碌和忍耐。你不能容忍那些惡人。你試驗了那些自稱為使徒卻不是使徒的人。你發現他們是說謊的。」

Hebrew — MS Sloane 273 (fol. 4r):

אֲנִי יוֹדֵעַ הַמַּלְאָכוֹתֶיךָ וְהַיְגִיעַ וְהָאֶרֶךְ אַפְּךָ וְכִי לֹא תוּכַל לָשֵׂאת רָעִים וּבָחַנְתָּ הָ אוֹמְרִים לִהְיוֹתָם שְׁלוּחִים וְלֹא הֵמָּה וּמְצָתָם כּוֹזְבִים

Transliteration: *Anī yodēaʿ ha-mal'akhotēykha v'ha-y'gīaʿ v'hā-erekh apkha v'khi lo tukhal lāsēt rāʿīm u-vaḥantā hā omrīm lihyōtām shlūḥīm v'lo hēmāh u-m'tzātām kozbīm.*

Translation: "I know your labors and the toil and your abundant patience, and that you are not able to bear evil ones. And you tested those who say [of] themselves to be sent ones, and they are not, and you found them to be liars."

「我知道你的勞作、辛苦和你極大的忍耐，你不能容忍惡人。你試驗了那些自稱為使者的人，他們卻不是，你發現他們是說謊的。」

Exegetical Analysis / 釋經分析:

The key term ὑπομονή (*hypomonē*, "patient endurance") corresponds to the Syriac ܡܗܰܝܒܪܢܘܬܐ (*msaybrānutā*) and the Hebrew אֶרֶךְ אַפְּךָ (*erekh apkha*, literally "the length of your anger/nose"), the classical Hebrew idiom for patience. This term ὑπομονή is theologically central: it describes not merely passive waiting but active, courageous endurance under persecution — what the Desert Fathers called the crown of ascetic virtues.

關鍵詞 ὑπομονή（*hypomonē*，「堅忍」）對應敘利亞文 ܡܫܒܪܢܘܬܐ（*msaybrānutā*）和希伯來文 אֶרֶךְ אַפַּיִם（*erekh apkha*，字面意義「你怒氣之長」），即忍耐之古典希伯來語慣用語。此詞 ὑπομονή 在神學上居核心地位：它描述的不僅是被動等待，而是在迫害下主動、勇敢的忍耐——即沙漠教父所稱之修行美德的冠冕。

Oecumenius identifies the false apostles specifically:

厄科美尼具體指認了假使徒：

"Therefore they used to test those among them who were proclaiming the gospel, and after testing them they found some false apostles who were imparting spurious beliefs. He is referring to the followers of Cerinthus, who were contemporaries of the evangelist and were preachers of profane doctrines."

「因此他們過去常常試驗在他們中間宣講福音的人，經試驗後發現一些假使徒正在傳授虛假的信仰。他指的是克林都斯的追隨者，他們是福音作者的同時代人，是褻瀆教義的宣講者。」

Saint Irenaeus of Lyons (Εἰρηναῖος Λουγδούνου, †202), pupil of Saint Polycarp who himself was a disciple of the Apostle John, testifies in his *Adversus Haereses* (Against Heresies):

里昂的聖愛任紐（Εἰρηναῖος Λουγδούνου，†202年），聖玻里加之門生——而聖玻里加本人是使徒約翰之門徒——在其《駁斥異端》中作證：

Original Latin (from the Latin translation preserving the lost Greek):

"Nicolaitae autem magistrum quidem habent Nicolaum, unum ex septem qui primi ad diaconium ab Apostolis ordinati sunt. Hi indiscrete vivunt."

(Irenaeus, *Adv. Haer.* I.26.3)

Translation: "The Nicolaitans indeed have as their master Nicolas, one of the seven who were first ordained to the diaconate by the Apostles. They lead lives of unrestrained indulgence."

「尼哥拉黨人確實以尼哥拉為師，他是使徒最初所委任的七位執事之一。他們過著放蕩無度的生活。」

Verses 2:4–5: The Loss of First Love / 第四至五節：失去起初之愛
Greek:

4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες. 5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

Transliteration: *4 alla echō kata sou hoti tēn agapēn sou tēn prōtēn aphēkes. 5 mnēmoneue oun pothen peptōkas, kai metanoēson kai ta prōta erga poiēson; ei de mē, erchomai soi kai kinēsō tēn lychnian sou ek tou topou autēs, ean mē metanoēsēs.*

Translation: "4 But I have this against you: that you have left your first love. 5 Remember therefore from where you have fallen, and repent and do the first works; but if not, I am coming to you and I will remove your lampstand from its place, unless you repent."

「4 然而有一件事我要責備你：你把起初的愛心離棄了。5 所以應當記念你是從哪裡墜落的，並且悔改，行起初所行的事。你若不悔改，我就臨到你那裡，把你的燈臺從原處挪去。」

Syriac Peshitta:

ܐܠܐ ܠܝ ܥܠܝܟ ܕܫܒܩܬ ܠܟ ܠܚܘܒܟ ܩܕܡܝܬܐ. ܗܘ ܕܐܬܝܬ ܡܢ ܐܝܟ ܢܦܠܬ ܘܬܒ ܘܥܒܕ ܥܒܕܐ ܩܕܡܝܬܐ ܐܢ ܠܐ ܐܬܐ ܐܢܐ ܠܟ ܘܐܙܕܥ ܡܢܪܬܟ ܡܢ ܐܬܪܗ ܐܢ ܠܐ ܬܬܒ.

Transliteration: *Ellā īt lī ʿlakh, meṭūl d'ḥūbbā dīlākh haw qadmāyā shbaqt. Etdakkar hākhīl men aykā nfalt w'ettawwā.*

Translation: "But I have against you, because your first love you have left. Remember then from where you fell, and repent."

「然而我有一事要責備你，因為你把起初的愛離棄了。當記念你是從何處墜落的，並且悔改。」

Hebrew — MS Sloane 273 (fol. 4r):

אִם מְאוּם לִי עָלֶיךָ כִּי עָזַבְתָּ וְהָאַהֲבָךְ הָרִאשׁוֹן ... וּזְכוֹר מֵאַיִן נִלְבַּטְתָּ וְהִנָּחֵם וַעֲשֵׂה הַמַּעֲשִׂים הָרִאשׁוֹנִים

Transliteration: *Im me'ūm lī ʿālēykha ki ʿāzavtā v'hā-ahāvkha hā-rīshon ... u-zkhor mē-ayin nilvattā v'hinnāḥem va-ʿasēh ha-maʿasīm hā-rīshōnīm.*

Translation: "But I have something against you, for you left your first love ... And remember from where you were thrown down and repent and do the first deeds."

「但我有一事要責備你，因你離棄了起初之愛……記念你從何處被拋下，悔改，行起初的工作。」

Exegetical Note / 釋經註記: The Hebrew term in MS Sloane 273 for "fallen" is נִלְבַּטְתָּ (*nilvattā*), from the root ט-ב-ל, meaning "to be thrown down" — a more violent image than the Greek πέπτωκας (*peptōkas*, "you have fallen"), which uses the perfect tense implying a completed state with present consequences. The Syriac ܢܦܠܬ (*nfalt*) is closer to the simple Greek sense.

斯隆手稿273號中表示「墜落」之希伯來語為 נִלְבַּטְתָּ（*nilvattā*），源自詞根 ט-ב-ל，意為「被拋下」——比希臘文 πέπτωκας（*peptōkas*，「你已墜落」）更為猛烈之意象；希臘文使用完成時態，暗示一已完成之狀態帶有現在之後果。敘利亞文 ܢܦܠܬ（*nfalt*）則更接近簡單之希臘文含義。

The concept of τὴν ἀγάπην σου τὴν πρώτην (*tēn agapēn sou tēn prōtēn*, "your first love") is theologically profound. The Syriac renders ἀγάπη as ܚܘܒܐ (*ḥūbbā*), and the Hebrew as אַהֲבָה (*ahavāh*).

τὴν ἀγάπην σου τὴν πρώτην（*tēn agapēn sou tēn prōtēn*,「你起初的愛」）之概念在神學上意義深遠。敘利亞文將 ἀγάπη 譯為 ܚܘܒܐ（*ḥūbbā*），希伯來文譯為 אַהֲבָה（*ahavāh*）。

Saint Andrew of Caesarea expounds on the threat to remove the lampstand:

該撒利亞聖安德烈闡釋移除燈臺之威脅：

"The movement of the church means to deprive them of divine grace, by which he brings down upon them swells and waves of evil spirits and evil men ministering to them. Some understood the removal of the lampstand to refer to the archpriest's throne of Ephesus, because it was moved to the seat of the king."

「教會之移動意味著剝奪他們的神聖恩寵，藉此他帶來邪靈和服侍他們的惡人之洶湧波浪。有些人理解移除燈臺是指以弗所大祭司之寶座，因為它被移至君王之座。」

Verse 2:6–7: The Nicolaitans and the Promise / 第六至七節：尼哥拉黨與應許
Greek:

6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

Hebrew — MS Sloane 273 (fol. 4r–v):

כִּי שׂוֹטֵם אַתָּה הַמַּעֲשֶׂה הַנִּיקוֹלָאִיטִים עֲשׂוֹטֵם גַּם אֲנִי. לַאֲשֶׁר אֹזֶן יִשְׁמַע מָה הָרוּחַ אוֹמֶרֶת לְמַקְהֵלִים.
לַמְנַצֵּחַ אֶתֵּן לֹא אֹכַל מִן הָעֵץ הַחַיִּים אֲשֶׁר בְּתוֹךְ הַפַּרְדֵּס הָאֱלֹהִי

Transliteration: *Ki sōtēm attāh ha-maʿaseh ha-Nīqōla'ītiyyīm she-sōtēm gam anī. La-asher ozen yishmaʿ māh hā-rūaḥ omeret l'maqhēlīm. La-m'natzeaḥ etten lo ekhol min hā-ʿētz ha-ḥayyīm asher b'tokh ha-pardēs hā-Elohī.*

Translation: "For you hate the deed of the Nicolaitans, which I also hate. He who has an ear will hear what the spirit says to the congregations. To the victorious one I will let eat from the tree of life, which is in the divine orchard."

「因為你恨惡尼哥拉黨人的行為，這也是我所恨惡的。有耳的就聽聖靈向眾會眾所說的話。給得勝者，我要讓他吃生命之樹的果子，就是在神的園子裡的。」

Patristic Testimony on the Nicolaitans / 關於尼哥拉黨之教父見證:

Saint John of Damascus (Ἰωάννης ὁ Δαμασκηνός, †749), the great Doctor of the Church, in his treatise *On Heresies* (Περὶ αἱρέσεων), Chapter 25, writes:

大馬士革的聖約翰（Ἰωάννης ὁ Δαμασκηνός，†749年），偉大之教會聖師，在其《論異端》（Περὶ αἱρέσεων）第二十五章中寫道：

Greek original: *Οἱ Νικολαΐται ἀπὸ Νικολάου ὁρμῶνται, τοῦ ἐπὶ τῇ διακονίᾳ παρὰ τῶν Ἀποστόλων χειροτονηθέντος.*

Transliteration: *Hoi Nikolaitai apo Nikolaou hormōntai, tou epi tē diakonia para tōn Apostolōn cheirotonēthentos.*

Translation: "The Nicolaitans stem from Nicolas, who was ordained to the deaconate by the Apostles."

「尼哥拉黨人源自尼哥拉，他由使徒們祝聖為執事。」

Eusebius of Caesarea (Εὐσέβιος Καισαρείας, †339), the Father of Church History, quotes Clement of Alexandria and provides crucial nuance in his *Ecclesiastical History* III.29:

該撒利亞的優西比烏（Εὐσέβιος Καισαρείας，†339年），教會史之父，在其《教會史》第三卷第二十九章引用亞歷山卓的克萊門並提供關鍵之細微見解：

Greek: *Φασὶ γοῦν ὅτι ὡραίαν ἔχων γυναῖκα μετὰ τὴν ἀνάληψιν τοῦ σωτῆρος πρὸς τῶν ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν, εἰς μέσον αὐτὴν προαγαγὼν χρῆσθαι τῷ βουλομένῳ ἐπέτρεψεν.*

Transliteration: *Phasi goun hoti hōraian echōn gynaika meta tēn analēpsin tou sōtēros pros tōn apostolōn oneidistheis zēlotypian, eis meson autēn proagagōn chrēsthai tō boulomenō epetrepsen.*

Translation: "They say that he, having a beautiful wife, after the Ascension of the Saviour, being reproached by the apostles for jealousy, led her into their midst and permitted any who wished to make use of her."

「據說他有一位美麗的妻子，在救主升天之後，被使徒們指責嫉妒，便將她帶到眾人面前，允許任何願意的人使用她。」

Eusebius then adds, following Clement, that Nicolas himself was innocent and his words were misunderstood by his followers, who used his dictum about "abusing the flesh" (παραχρῆσθαι τῇ σαρκί) — which actually meant self-discipline — to justify licentiousness.

優西比烏隨後補充，引用克萊門之見解，指出尼哥拉本人是無辜的，其言辭被追隨者所曲解。追隨者利用他關於「虐待肉體」（παραχρῆσθαι τῇ σαρκί）之格言——其實際含義為克己自律——來為放蕩辯護。

Saint Augustine of Hippo (Αὐγουστῖνος Ἱππῶνος, †430), in *De Haeresibus* (PL 42.26), concurs with the tradition:

希波的聖奧古斯丁（Αὐγουστῖνος Ἱππῶνος，†430年），在《論異端》（PL 42.26）中同意此傳統：

Latin: *"Nicolaus unus de septem diaconis fuit qui in Actibus Apostolorum ordinati leguntur. Hic cum de uxoris suae formossisimae zelotypia notaretur... hoc eius factum sectam turpissimam peperit."*

Translation: "Nicolas was one of the seven deacons who are read as ordained in the Acts of the Apostles. When he was censured for jealousy towards his most beautiful wife... this deed of his gave birth to a most shameful sect."

「尼哥拉是在使徒行傳中記載被祝聖之七位執事之一。當他因嫉妒其最美麗之妻子而受到指責時……他的這一行為產生了一個最可恥的教派。」

The promise concerning the "tree of life" (ξύλον τῆς ζωῆς / עֵץ הַחַיִּים / ܥܸܨ ܚܰܝܶܐ ܕ݂ܒ݂ܸܫܬ݂ܵܐ) and "paradise" (παράδεισος / פַּרְדֵּס / ܦ݂ܰܪ̈ܕ݂ܹܣ) is notable for the Hebrew MS Sloane 273's use of הָאֱלֹהִי (*hā-Elohī*, "divine"), making it "the divine orchard" (הַפַּרְדֵּס הָאֱלֹהִי). The word פַּרְדֵּס (*pardēs*) is itself a Persian loanword (from *pairidaēza*), appearing in the Hebrew Bible at Nehemiah 2:8, Ecclesiastes 2:5, and Song of Songs 4:13.

關於「生命之樹」（ξύλον τῆς ζωῆς / עֵץ הַחַיִּים / ܥܸܨ ܚܰܝܶܐ ܕ݂ܒ݂ܸܫܬ݂ܵܐ）和「樂園」（παράδεισος / / ܦ݂ܰܪ̈ܕ݂ܹܣ）之應許，值得注意的是斯隆手稿273號使用 הָאֱלֹהִי（*hā-Elohī*,「神聖的」），使之成為「神聖的園子」（הַפַּרְדֵּס הָאֱלֹהִי）。（*pardēs*）一詞本身是波斯語借詞（來自*pairidaēza*），出現在希伯來聖經的尼希米記二8、傳道書二5及雅歌四13。

Tyconius of Carthage (†390) interprets mystically: *"Paradisus Ecclesia est."* — "Paradise is the Church."

迦太基的提科尼烏斯（†390年）以奧秘之方式詮釋：*"Paradisus Ecclesia est."*——「樂園即教會。」

II. THE LETTER TO SMYRNA (2:8–11) / 致士每拿教會之書信（二8–11）

Verse 2:8 / 第八節

Greek:

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

Transliteration: *Kai tō angelō tēs en Smyrnē ekklēsias grapson; Tade legei ho prōtos kai ho eschatos, hos egeneto nekros kai ezēsen.*

Translation: "And to the angel of the church in Smyrna write: These things says the First and the Last, who was dead and came to life."

「你要寫信給士每拿教會的天使說：那首先的、末後的、死過又活了的說了這些話。」

Syriac Peshitta:

ܘܠܡܠܐܟܐ ܕܥܕܬܐ ܗܝ ܕܒܣܡܘܪܢܐ ܟܬܘܒ ܗܠܝܢ ܐܡܪ ܗܘ ܩܕܡܝܐ ܘܗܘ ܐܚܪܝܐ ܗܘ ܕܡܝܬ ܘܗܘ ܚܝܐ.

Transliteration: *Wa-l'mal'akhā d'ʿīdtā hāy da-b'Samurnā ktūb, hālēyn āmar haw qadmāyā wa-haw āḥrāyā, haw da-hwā mītā wa-ḥyā.*

Translation: "And to the angel of the church which is in Smyrna write: These things says the first and the last, that one who was dead and lived."

「你要寫信給士每拿教會的天使：那首先的和末後的、死過又活了的如此說。」

Hebrew — MS Sloane 273 (fol. 4v):

וּכְתוֹב לְמַלְאַךְ הַמַּקְהֵל בִּסְמֶרְנָה ... אוֹמֵר הָרִאשׁוֹן וְהָאַחֲרוֹן שֶׁהָיָה מֵת וְחָיָה

Transliteration: *U-khtov l'mal'akh ha-maqhel bi-Smurnāh ... omer hā-rīshon v'hā-aḥaron she-hāyāh mēt v'ḥāyāh.*

Translation: "And write to the angel of the congregation in Smyrna... says the first and the last, who was dead and lived."

「寫信給士每拿會眾之天使……那首先的和末後的、死過又活了的如是說。」

Saint Ambrose of Milan (Ἀμβρόσιος Μεδιολάνων, †397), in his *Homilies on Luke* II.11–12, expounds upon the Christological title "First and Last":

米蘭的聖安博（Ἀμβρόσιος Μεδιολάνων，†397年），在其《路加福音講道》第二卷第11–12節中，闡釋基督論稱號「首先的和末後的」：

Latin: *"Non dixit: Ego sum prior, et ego sum posterior; sed: Ego sum primus et ego sum novissimus. Primus est Filius, et ideo coaeternus."*

Translation: "He did not say, 'I am the former, and I am the latter,' but 'I am the First and I am the Last.' The Son is the First, and thereby co-eternal."

「他沒有說『我是先前的，我是後來的』，而是說『我是首先的，我是末後的。』子是首先的，因此是同永恆的。」

Bulus al-Bushi (13 ,بولس البوشيth-century Coptic Orthodox bishop and theologian) affirms:

布魯斯·阿爾布什（بولس البوشي，十三世紀科普特正教主教及神學家）確認：

"This means that he accepted suffering and death corporeally and not as a phantasm. He is the life, the living one who gives life by the power of his divinity, who suffers not and dies not, as Cyril the Great, patriarch of Alexandria [taught]."

「這意味著他以肉體而非幻影承受了痛苦與死亡。他是生命，是以其神性之大能賜予生命之活者，不受苦也不死，正如亞歷山大宗主教大齊里爾所教導的。」

此處布魯斯引用了亞歷山大宗主教聖齊里爾之基督論教導，即關於基督之神性不受苦（apatheia of the divine nature）之教義。

Verses 2:9–10: Tribulation, the Synagogue of Satan, and the Crown / 第九至十節：患難、撒但之會堂與冠冕

Greek:

9 Οἶδά σου τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ· καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσίν, ἀλλὰ συναγωγὴ τοῦ σατανᾶ. 10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

Syriac Peshitta:

ܘܠܐ ܓܘܕܦܐ ܕܡܢ ܗܠܝܢ ܕܐܡܪܝܢ ܗܢܘܢ ܠܗܘܢ ܕܗܢܘ ܝܗܘܕܝܐ. ܘܠܐ ܗܢܘ. ܐܠܐ ܟܢܘܫܬܐ ܕܣܛܢܐ.

Transliteration (partial): *...wa-la-gūdāfā d'men hālēyn d'āmrīn henūn l'hūn dī-Hūdāyē ītayhūn. Wa-lā ītayhūn. Ellā knūshtā d'Sāṭānā.*

Translation: "...and the blasphemy from those who say of themselves that they are Jews and they are not, but [are] the synagogue of Satan."

「……以及那些自稱是猶太人卻不是猶太人的人所發之褻瀆——他們是撒但之會堂。」

Hebrew — MS Sloane 273 (fol. 4v):

וְהַנִּצְאַת הַמְּדַבְּרִים הַיְּהוּדִיִּים וְהֵמָּה לֹא ... כְּנֶסֶת הַשָּׂטָן

Transliteration: *v'ha-nitz'at ha-m'dabbrim ha-y'hūdiyyīm v'hēmmāh lo ... kineset ha-sāṭān.*

Translation: "...and the despising of those who speak [claiming] to be Judaic and they are not... [but] the assembly of the Satan."

「……以及那些自稱為猶太人卻不是的人之鄙視……撒但之會堂。」

Manuscript Note / 手稿註記**:** The Hebrew MS Sloane 273 uses the remarkable term הַיְהוּדִיִּים (*ha-y'hūdiyyīm*), an adjectival form meaning "Judaic," distinct from the standard הַיְהוּדִים (*ha-y'hūdīm*, "Jews"). As the manuscript transcriber Nehemia Gordon has noted, this distinction may echo the rabbinic tradition in *Genesis Rabbah*, Vayechi, Section 97, which states:

斯隆手稿273號使用了引人注目之詞彙 הַיְהוּדִיִּים（*ha-y'hūdiyyīm*），此為形容詞形式，意為「猶太化的」，有別於標準之 הַיְהוּדִים（*ha-y'hūdīm*，「猶太人」）。正如手稿謄錄者尼希米亞·戈登所指出，此區別可能呼應《創世記大典》（*Genesis Rabbah*）「瓦耶希」篇第97節之拉比傳統：

Hebrew: *אף בעולם הזה תזכה שיקראו כל השבטים על שמך יהודיים*

Transliteration: *Af ba-ʿolam ha-zeh tizkeh she-yiqr'ū kol ha-shvatīm ʿal shimkha Yehūdiyyīm.*

Translation: "Also in this world you will be honored that all the tribes will call themselves Yehudiyyim [Judaic] after your name."

「在這世上你也將受到尊崇，所有支派將以你的名稱自己為猶太化的。」

The phrase συναγωγὴ τοῦ σατανᾶ / הַשָּׂטָן כְּנֶסֶת / כְּנִשְׁתָּא דְּשָׂטָנָא is rendered in three linguistic traditions with cognate terms: Greek συναγωγή, Syriac כְּנִשְׁתָּא (*knūshtā*), and Hebrew כְּנֶסֶת (*kineset*) — all meaning "assembly/gathering." The Syriac שָׂטָנָא (*Sāṭānā*) and Hebrew הַשָּׂטָן (*ha-Sāṭān*) both preserve the Semitic root ש-ט-ן (*ś-ṭ-n*, "adversary").

συναγωγὴ τοῦ σατανᾶ / הַשָּׂטָן כְּנֶסֶת / כְּנִשְׁתָּא דְּשָׂטָנָא 在三種語言傳統中以同源詞呈現：希臘文 συναγωγή、敘利亞文 כְּנִשְׁתָּא（*knūshtā*）及希伯來文 כְּנֶסֶת（*kineset*）——均意為「會堂/聚會」。敘利亞文 שָׂטָנָא（*Sāṭānā*）及希伯來文 הַשָּׂטָן（*ha-Sāṭān*）均保留了閃族語詞根 ש-ט-ן（*ś-ṭ-n*，「對頭」）。

Eusebius of Caesarea provides the historical context of Jewish persecution at Smyrna by recounting the martyrdom of **Saint Polycarp** (†156), bishop of Smyrna and disciple of the Apostle John, in his *Church History* IV.15:

該撒利亞的優西比烏在其《教會史》第四卷第十五章提供了士每拿猶太人迫害之歷史背景，記述了聖玻里加（†156年）——士每拿主教、使徒約翰之門徒——之殉道：

Greek: *Τοῦ δὲ κήρυκος κηρύξαντος, ἅπαν τὸ πλῆθος ἐθνῶν τε καὶ Ἰουδαίων τῶν τὴν Σμύρναν κατοικούντων ἀκατασχέτῳ θυμῷ καὶ μεγάλῃ φωνῇ ἐπεβόα...*

Transliteration: *Tou de kērykos kēryxantos, hapan to plēthos ethnōn te kai Ioudaiōn tōn tēn Smyrnan katoikountōn akataschetō thymō kai megalē phōnē epeboā...*

Translation: "And when this was proclaimed by the herald, the whole multitude, both of Gentiles and of Jews who dwelt in Smyrna, cried out with ungovernable wrath and with a great shout..."

「當使者宣告此事時，住在士每拿的外邦人和猶太人全部群眾，以無法控制的憤怒和巨大的呼喊聲嚎叫……」

Eusebius continues that the Jews were "especially zealous" (μάλιστα ... σπουδάζοντες) in collecting wood for the pyre on which Polycarp was burned — a historical note that illuminates the reference to the "synagogue of Satan" in this very letter to the Smyrnaean church.

優西比烏繼續記載猶太人「尤為熱心地」（μάλιστα ... σπουδάζοντες）收集木柴焚燒玻里加之火刑柱——此歷史記載照亮了本書信中對士每拿教會「撒但之會堂」的指稱。

Regarding the "ten days" of tribulation (θλῖψιν ἡμερῶν δέκα), **Saint Augustine** in *De Civitate Dei* XVIII.52 provides the celebrated enumeration:

關於「十天」的患難（θλῖψιν ἡμερῶν δέκα），聖奧古斯丁在《天主之城》第十八卷第五十二章提供了著名之列舉：

Latin: *"They reckon as the first that made by Nero, the second by Domitian, the third by Trajan, the fourth by Antoninus, the fifth by Severus, the sixth by Maximin, the seventh by Decius, the eighth by Valerian, the ninth by Aurelian, the tenth by Diocletian and Maximian."*

「他們計算第一次是尼祿發動的，第二次是多米田，第三次是圖拉真，第四次是安東尼努斯，第五次是塞維魯，第六次是馬克西明，第七次是德西烏斯，第八次是瓦萊里安，第九次是奧勒良，第十次是戴克里先和馬克西米安。」

Saint Bede the Venerable (†735) offers an alternative, spiritual reading: the ten days represent the entire time during which the commandments of the Decalogue are in force.

聖博德（†735年）提供另一種靈修性解讀：十天代表十誡施行之全部時間。

Verse 2:11: The Second Death / 第十一節：第二次的死
Greek:

Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Transliteration: *Ho echōn ous akousatō ti to pneuma legei tais ekklēsiais. Ho nikōn ou mē adikēthē ek tou thanatou tou deuterou.*

Syriac: ܠܐ ܢܬܢܓܥ ܡܢ ܡܘܬܐ ܬܪܝܢܝܐ ܗܘ ܕܙܟܐ ܠܗ ܢܫܡܥ ܡܐ ܕܪܘܚܐ ܐܡܪ ܠܥܕܬܐ

Transliteration: *l'haw d'zākhē lā net'ʿawwal men mawtā haw tenyānā.*

Hebrew — MS Sloane 273: הָרוֹבֵר לֹא יִנָּגַע מִן הַמָּוֶת הַשֵּׁנִי

Transliteration: *hā-rover lo yinnāgaʿ min ha-māvet ha-shēnī.*

Translation: "The one who overcomes will not be smitten by the second death."

「得勝者不會被第二次的死所傷。」

The phrase ὁ θάνατος ὁ δεύτερος (*ho thanatos ho deuteros*, "the second death") is a terminus technicus of Johannine eschatology, appearing again at Rev 20:6, 20:14, and 21:8. The Hebrew הַמָּוֶת הַשֵּׁנִי (*ha-māvet ha-shēnī*) and the Syriac ܡܘܬܐ ܬܢܝܢܝܬܐ (*mawtā tenyānā*) are precise semantic equivalents.

ὁ θάνατος ὁ δεύτερος（*ho thanatos ho deuteros*,「第二次的死」）是約翰末世論之專門術語，再次出現於默示錄二十6、二十14及二十一8。希伯來文 הַמָּוֶת הַשֵּׁנִי（*ha-māvet ha-shēnī*）及敘利亞文 ܡܘܬܐ ܬܢܝܢܝܬܐ（*mawtā tenyānā*）為精確之語義對等詞。

III. THE LETTER TO PERGAMUM (2:12–17) / 致別迦摩教會之書信（二12–17）

Verse 2:12–13 / 第十二至十三節
Greek:

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· 13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ.

Syriac Peshitta:

ܝܗܘܦ̈ܩ ܒܝ ܕܥܡ̈ܪ ܗܘ ܕܝܬ ܠܗ ... ܗܘ ܕܫܠܛ ܒܗ ܗܘ ܕܫܠܛ ܒܗ ܗܘ ܕܝܬ ܠܗ

Transliteration: *...haw d'īt leh sayfā haw ḥarīfā da-trēyn pūmawhy.*

Translation: "...the one who has the sword, that sharp one of two mouths [edges]."

「……那有兩口鋒利之劍的。」

The image of the "sharp two-edged sword" (ῥομφαίαν δίστομον ὀξεῖαν) is the word of divine teaching. The Syriac rendering ܗܲܦܵܐ ܣܲܦܪܵܐ ܕܲܚܪܝܦܵܐ ܕܲܥܡܝܩܵܐ ܕܬܪܝܢ ܦܘܡܝܗܝ (*sayfā ḥarīfā da-trēyn pūmawhy*, "the sharp sword of two mouths") preserves the vivid Semitic idiom of a sword having "mouths" rather than "edges."

「兩刃利劍」(ῥομφαίαν δίστομον ὀξεῖαν)之意象乃神聖教導之道。敘利亞文譯法 ܗܲܦܵܐ ܣܲܦܪܵܐ ܕܲܚܪܝܦܵܐ ܕܲܥܡܝܩܵܐ ܕܬܪܝܢ ܦܘܡܝܗܝ(*sayfā ḥarīfā da-trēyn pūmawhy*,「兩口之利劍」)保留了生動的閃族語慣用語——劍有「口」而非「刃」。此亦見於希伯來聖經(如詩篇一四九6:חֶרֶב פִּיפִיּוֹת, *ḥerev pīfiyyōt*,「雙口之劍」)。

The phrase "throne of Satan" (ὁ θρόνος τοῦ σατανᾶ / ܟܘܪܣܝܗ ܕܣܛܢܐ) has been variously interpreted. **Saint Andrew of Caesarea** identifies the holy martyr Antipas by name and reports reading his martyrdom account.

「撒但之座」(ὁ θρόνος τοῦ σατανᾶ / ܟܘܪܣܝܗ ܕܣܛܢܐ)有各種不同之詮釋。該撒利亞聖安德烈點名指認聖殉道者安提帕，並報告曾閱讀其殉道記錄:

"Antipas, whose name had become known as the bravest martyr in Pergamum, whose martyrdom I have read, the Evangelist now mentioned to point to both their patience and the cruelty of those who had been led astray."

「安提帕，其名已因在別迦摩為最勇敢之殉道者而聞名，我已讀過他的殉道記錄。福音作者現在提及他，以指出他們的忍耐和那些被引入歧途之人的殘忍。」

Verses 2:14–17: Balaam, Nicolaitans, Hidden Manna / 第十四至十七節:巴蘭、尼哥拉黨、隱藏的嗎哪

On the doctrine of Balaam (τὴν διδαχὴν Βαλαάμ / ܬܘܟܣܐ ܕܒܠܥܡ), **Saint Gregory I, Pope of Rome** (Γρηγόριος Διάλογος, †604), in his *Homilies on Ezekiel* I.10.42, explains:

關於巴蘭之教訓（τὴν διδαχὴν Βαλαάμ / ܬܘܟܣܐ ܕܒܠܥܡ），聖大教宗額我略一世（Γρηγόριος Διάλογος，†604年），在其《以西結講道》第一卷第十10.42節中解釋：

Latin: *"Balaam quoque per spiritum prophetiae tumuit, sed non ad caelum raptus est; quia vere et longe post futura praevidere potuit, sed tamen ab terrenis desideriis mentem separare noluit."*

Translation: "Balaam also was puffed up by the spirit of prophecy, but he was not taken up to heaven; because truly he was also able to foresee what would happen long after, but still would not separate his mind from earthly desires."

「巴蘭也因先知之靈而自大，但他並未被提到天上；因為他確實能預見遙遠將來之事，但仍不願將其心思從世俗慾望中分離。」

Verse 2:17 — The Hidden Manna and the White Stone / 第十七節——隱藏的嗎哪和白石

Greek:

Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

Syriac:

ܠܡܢܨܚܐ ܐܬܠܗ ܡܢ ܡܢܐ ܡܟܣܝܢ ܘܐܬܠܗ ܐܢܐ ܠܟ ܟܐܦܐ ܚܕܬܐ ܘܥܠ ܟܐܦܐ ܗܘ ܫܡܐ ܚܕܬܐ ܕܠܐ ܝܕܥ ܐܢܫ ܐܠܐ ܡܢ ܕܩܒܠ ܠܗ.

Transliteration: *L'haw d'zākhē ettel leh l'mēkhal men mannā haw d'maṭshay. W'ettel leh ḥūshbānā ḥewārā wʿal ḥūshbānā shmā ḥadtā da-khtīv, l'haw d'lā nāsh yādaʿ ellā en haw d'nāsev.*

Translation: "To the one who conquers I will give him to eat from the manna that is hidden. And I will give him a white counter/stone, and upon the counter a new name that is written, which no one knows except the one who receives [it]."

「給得勝者，我要給他吃隱藏的嗎哪。我要給他一塊白石，石上寫著新名，除了那領受的人之外，沒有人認識。」

The Syriac uniquely renders ψῆφος (*psēphos*, "pebble/stone/counter") as ܚܫܒܢܐ (*ḥūshbānā*), which literally means "reckoning" or "counter/token" — a fascinating semantic shift that suggests the interpreter understood the ψῆφος in its judicial sense as a voting token.

敘利亞文獨特地將 ψῆφος（*psēphos*，「小石/石子/計算石」）譯為 ܚܫܒܢܐ（*ḥūshbānā*），字面意義為「計算」或「算石/令牌」——一個引人入勝之語義轉換，暗示譯者將 ψῆφος 理解為其司法意義上之投票令牌。

Saint Andrew of Caesarea writes:

該撒利亞聖安德烈寫道：

"The Bread of Life is the hidden manna, the One who descended from heaven for us and has become edible. Figuratively, the future good things are also called manna, inasmuch as they are coming down from above, just as the heavenly Jerusalem."

「生命之糧是隱藏的嗎哪，是那為我們從天降下並成為可食者。比喻而言，未來之美好事物也被稱為嗎哪，因為它們從上降下，正如天上的耶路撒冷。」

IV. THE LETTER TO THYATIRA (2:18–29) / 致推雅推喇教會之書信（二18–29）

Verse 2:18 / 第十八節

Greek:

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

Syriac Peshitta:

ܠܐܪܒܥ ܡܠܐܟܐ ܕܒܬܝܪܐ ܕܥܠ ܕܝܫܪܐ ܒܬܘܪ ܟܬܘܒ ܗܠܝܢ ܐܡܪ ܒܪ ܐܠܗܐ ܗܘ ܕܥܝܢܘܗܝ ܕܝܠܗ ܐܝܟ ܕܫܠܗܒܝܬܐ ܕܢܘܪܐ

Transliteration: *Wa-l'mal'akhā d'arbaʿā haw dʿīdtā da-b'Te'waṭīrā ktūb, hālēyn āmar breh d'Alāhā, haw d'īt leh ʿaynē dīleh aykh d'shalhevītā d'nūrā.*

Translation: "And to the fourth angel, that one of the church which is in Thyatira write: These things says the Son of God, the one who has eyes like a flame of fire."

「寫信給第四位天使，就是推雅推喇教會的天使：天主之子如此說，他的眼睛如同火焰。」

Manuscript Note / 手稿註記**:** The Peshitta uniquely numbers this as "the fourth angel" (ܕܪܒܥܝܐ, *d'arbaʿā*), a feature absent from the Greek manuscripts — an editorial addition that reflects the Syriac scribe's awareness of the sequential structure.

培熹托獨特地將此編號為「第四位天使」（ܕܪܒܥܝܐ, *d'arbaʿā*），此特徵在希臘文手稿中不存在——此為一編輯性添加，反映了敘利亞文抄寫員對其順序結構之意識。

This is the only letter in which Christ identifies Himself explicitly as ὁ υἱὸς τοῦ θεοῦ (*ho huios tou theou*, "the Son of God" / ܒܪܗ ܕܐܠܗܐ *breh d'Alāhā*). The word χαλκολίβανος (*chalkolibanon*, "burnished bronze/fine brass") is a hapax legomenon in Greek literature.

此為唯一一封基督明確自稱為 ὁ υἱὸς τοῦ θεοῦ（*ho huios tou theou*，「天主之子」/ ܒܪܗ ܕܐܠܗܐ *breh d'Alāhā*）的書信。χαλκολίβανος（*chalkolibanon*，「精煉銅/精銅」）一詞為希臘文獻中之孤詞（hapax legomenon）。

Verses 2:20–23: The Prophetess Jezebel / 第二十至二十三節：女先知耶洗別
Greek:

20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

Syriac:

ܐܬܚܡܝ ܕܫܒܩܬ ܠܐܢܬܬܗ ܕܝܠܟ ܐܝܙܒܠ ܗܝ ܕܐܡܪܐ ܗܝ ܠܗ ܕܢܒܝܬ.. ܘܡܠܦ ܠܥܒܕܝ ܐܢܬܬܗ ܕܝܠܟ ܕܙܢܝ ܘܠܡܟܘܠ ܕܒܚ ܠܨܢܡܐ

Transliteration: *...meṭūl da-shbaqt la-anttha dīlākh Īzbel, hāy d'āmrā hī lāh n'vītā.*

Translation: "...because you have allowed your wife Jezebel, she who says of herself [that she is] a prophetess."

「……因為你容讓了你的妻子耶洗別，她自稱為女先知。」

Note / 註記**:** The Syriac reading ܠܐܢܬܬܟ ܕܝܠܟ (*la-anttha dīlākh*, "your wife") includes the possessive "your" — a textual variant also reflected in some Greek manuscripts (σου) but absent from others. This implies the "Jezebel" figure was understood as the literal wife of the angel/bishop of Thyatira in at least one branch of the tradition.

敘利亞文讀法 ܠܐܢܬܬܟ ܕܝܠܟ（*la-anttha dīlākh*，「你的妻子」）包含所有格「你的」——此經文異文亦反映在某些希臘文手稿（σου）中，但其他手稿則無。這意味著「耶洗別」之形象在傳統之至少一個支系中被理解為推雅推喇天使/主教之字面意義上之妻子。

Verses 2:26–28: The Morning Star / 第二十六至二十八節：晨星
Greek:

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, 28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

Syriac:

ܠܶܦܲܬܝ ܐܲܢ ܠܲܟܘܟܒܐ ܗܲܘ ܕܲܨܦܪܝܐ ... ܘܐܬܝܗܒ ܠܗ ܠܟܘܟܒܐ ܗܲܘ ܕܨܦܪܝܐ

Transliteration: *...w'ettel leh l'kawkbā haw ṣafrāyā.*

Translation: "...and I will give him the morning star."

「……我又要把晨星賜給他。」

Saint Victorinus of Pettau interprets:

佩陶維翁的聖維多里努斯詮釋道:

"He promised the morning star, which drives away the night, and announces the light, that is, the beginning of day." — referring to the first resurrection.

「他應許了晨星，它驅散黑夜並宣告光明，即白晝之開始。」——指的是第一次復活。

CONCLUSION / 結論

The four letters of Revelation 2 display a profound christological architecture. In each letter, Christ reveals a different aspect of His nature — as the One who walks among the churches (Ephesus), as the One who conquered death (Smyrna), as the Judge wielding the sword of His word (Pergamum), and as the Son of God with eyes of fire (Thyatira). The trilingual witness of Greek, Syriac, and Hebrew manuscripts reveals both the unity and the rich diversity of the ancient Church's reception of this text.

默示錄第二章之四封書信展現了深刻之基督論架構。在每封書信中，基督揭示了其本性之不同面向——行走於教會之間者（以弗所）、勝過死亡者（士每拿）、以聖言之劍施行審判者（別迦摩）、及有火焰之眼的天主之子（推雅推喇）。希臘文、敘利亞文和希伯來文手稿之三語見證，揭示了古代教會接受此經文之統一性與豐富多樣性。

The consistent patristic witness — from Victorinus of Pettau in the third century through Andrew of Caesarea in the sixth — affirms that these letters are simultaneously historical (addressed to real communities), moral (applicable to every generation of believers), and eschatological (pointing to the final judgment and the rewards of the age to come). As **Saint Victorinus** summarized: *"Whether writing to them who labour in the world... or to those who dwell in cruel places among persecutors... to all he urges penitence, to all he declares judgment."*

一致之教父見證——從三世紀佩陶維翁的維多里努斯到六世紀該撒利亞的安德烈——確認這些書信同時具有歷史性（寫給真實之團體）、道德性（適用於每一代信徒）和末世性（指向最終審判及來世之賞報）。正如聖維多里努斯所總結的：「無論是寫給那些在世上勞碌的人……還是那些在迫害者中住在殘酷之地的人……他向所有人呼籲悔改，向所有人宣告審判。」

The Hebrew MS Sloane 273 in the British Library, though a later translation, preserves theological vocabulary — particularly the name יְהוָה (Yehovah), the title יְהוֹשֻׁעַ מָשִׁיחַ (Yehoshua Mashiaḥ), and terms like פַּרְדֵּס (pardēs) and כְּנֶסֶת הַשָּׂטָן (kineset ha-Sāṭān) — that roots the Apocalypse firmly within its Semitic theological matrix.

大英圖書館之希伯來文斯隆手稿273號，雖為較晚之翻譯，卻保留了神學詞彙——特別是聖名 יְהוָה（Yehovah）、稱號 יְהוֹשֻׁעַ מָשִׁיחַ（Yehoshua Mashiaḥ），以及 פַּרְדֵּס（pardēs，樂園）和 כְּנֶסֶת הַשָּׂטָן（kineset ha-Sāṭān，撒但之會堂）等詞彙——將默示錄牢牢植根於其閃族神學母體之中。

May the words of the Spirit to the churches continue to resound: **Ὁ ἔχων οὖς ἀκουσάτω — לַאֲשֶׁר אׇזֶן יִשְׁמָע** — ܕܠܡܢ ܕܐܝܬ ܠܗ ܐܘܕܢ ܢܫܡܥ — "He who has an ear, let him hear."

願聖靈向眾教會所說的話繼續迴響：**Ὁ ἔχων οὖς ἀκουσάτω** — ܕܠܡܢ ܕܐܝܬ ܠܗ ܐܘܕܢ ܢܫܡܥ **לַאֲשֶׁר אׇזֶן יִשְׁמָע** — ——「有耳的，就應當聽。」

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Gloria Patri, et Filio, et Spiritui Sancto, sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

光榮歸於父、及子、及聖神，起初如何，今日亦然，直到永遠。阿們。

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

ⲇⲟⲝⲁ ⲡⲁⲧⲣⲓ ⲕⲁⲓ ⲩⲓⲱ ⲕⲁⲓ ⲁⲅⲓⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ